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THE NEW TRANSLATION

ONE of the mysteries of the New Testament is how such poignant interpretations of the relations between man and God, and how so much human goodness, became mixed up with so much legend and palpable error. The New Testament pages, for instance, are fairly well peppered with angels and celestial beings. They come upon the scene, as in Gethsemene and the Resurrection, at major moments in what has become Christian belief. It may fairly be supposed that angels and celestial beings are not known in twentieth century England. Did they then exist in important numbers in the first century in Palestine and with the decisive importance attributed to them in the New Testament ? If pressed upon the matter nine people out of ten would at least have doubts. If non-existent now why should they exist in a little country in the Middle East two thousand years ago ?

A Dedicated Labour

An answer to the mystery of so much truth, and at the best, so much possible error being mixed up in the New Testament, is suggested by the new authoritative translation, "The New English Bible" now published (It is reviewed by Dr. Mortimer Rowe overleaf.) It is a work, a great and dedicated labour. It has been carried through by ten scholars appointed from major Christian bodies and helped by others. It is a work of idealistic devotion which no one can overlook, and carried through by trained and disciplined minds. The scholars engaged in the work must be some of the best representatives of modern culture. Yet such men, so utterly devoted to truth, and that in what many would regard as truth's highest phases, attach themselves to beliefs in which angels and celestial beings can hardly be ignored.

What was possible in the first century A.D. in a mixture of truth and error is possible in the twentieth, and the ordinary man must do with that what he may.

But if he reads the New Testament of the New English Bible translated into current English he is going to receive some shocks. In fact a religious revolution might begin with the publication of this authoritative work. The Elizabethan English of the authorised version (as Dr. Rowe suggests), has formed a kind of patina over some of the incredible stories of the New Testament, and has partly hidden their legendary nature. The patina has been removed. In a very subtle way (one wonders if the scholars were aware of this) the culture of current English, has broken with devastating effects into the culture of the Bible.

The Challenge of Language

For language is never a dead thing. It is the means of communication between living and creative people. The current English language inevitably includes the modern English culture. To translate the Bible into contemporary English is to bring it, as perhaps no other action could, under the judgment of that culture. And here is an illustration of one of the results. Again we are indebted to Dr. Rowe for the particular suggestion.

The story of Peter being released from prison as told in Acts XII, 5-9, is translated in the following manner in the new translation.

"On the very night before Herod had planned to bring him forward, Peter was asleep between two soldiers, secured by two chains, while outside the doors sentries kept guard over the prison. All at once an angel of the Lord stood there, and the cell was ablaze with light. He tapped Peter on the shoulder and woke him. 'Quick ! Get up', he said, and the chains fell from his wrists. The angel then said to him, 'Do up your belt and put your shoes on'. He did so. 'Now wrap your cloak round you and follow me.' He followed him out, with no idea that the angel's intervention was real: he thought it was just a vision. But they passed the first guard-post, then the second, and reached the iron gate leading into the city, which opened for them of its own accord. And so they came out and walked the length of one street ; and then the angel left him."

The shock of that account (and many others like it) is likely to go deep. The words "tapped Peter on the shoulder" with all their contemporary suggestions of familiarity or unpleasant authority, create a very different impression from the words of the Authorised Version "smote Peter on the side". The latter can somehow be associated with a celestial being. Angels do not tap people on their shoulders in the modern manner.

Jesus of Nazareth

And even if the story were taken seriously the reader of the New Translation might be shocked, if he reads on, to find out that the men who were guarding Peter were executed for allowing him to escape. Had the angel thought of that ? Had indeed, to be explicit, the Lord who sent the angel thought of it ? Weren't the poor guards just as important as Peter, or was Peter, to use a brutal modern phrase (again expressing contemporary culture) more equal than they ?

The new translation if it is read, as it is likely to be, will demand from certain people a firmer basis for the Christian religion than the mixture of legend, myth and insight, which is the tapestry of the New Testament. It may become more apparent to some people who wish to use all the creative forces of the Christian religion in the structure of the modern world that it is necessary to begin

with the humanity of Jesus, and from that basis of fact and inspiration recreate what the New Testament is saying in the nature of religious belief.

THE NEW ENGLISH BIBLE
(NEW TESTAMENT)

A Review by Dr. Mortimer Rowe

IN the field of New Testament studies the publication of this volume* is, popularly speaking, the event of the century, of interest and importance not only to scholars but to the whole English-speaking world. It has been heralded by publicity on an unprecedented scale, through Press and radio and T.V., and this is to continue after publication. Here we have a completely fresh translation of the N.T. into the language which we speak and write today, and this no mere achievement of one translator working alone on his own initiative, like the many translations which have appeared at intervals since 1900—Moffatt, Weymouth, Knox and the rest—but the joint work of a representative group of able N.T. scholars, steadily pursuing their labours during the past thirteen years. Planned before the war, postponed of necessity during the war, and embarked upon in earnest after the war, this translation is now in our hands, and its modern predecessors will inevitably suffer somewhat of an eclipse. Not by royal command, like the Authorised Version of 1611, nor by decree of the Convocation of Canterbury, as with the Revised Version of 1881, but by the informal coming together of well-known Anglican, Presbyterian and Nonconformist scholars, two panels of translators were set up—one for this work, and another to translate the Old Testament.

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So far as this N.T. is concerned, the sound method of procedure adopted and the principles of translation observed are admirably set forth in an Introduction, probably written by the leading British N.T. scholar of our time—Dr. C. H. Dodd, the chairman of the panel. As we have known during the years of waiting, the most striking and unusual step taken by the translators was the appointment of a small separate panel of literary advisers. These had no part in the actual work of translation, but to them, book by book, the draft versions were submitted for scrutiny and subsequent discussion, so that here a smoother phrase, or there a more polished sentence, or elsewhere a shapelier paragraph, might be the result, subject always to accuracy of translation. On this there is more to be said in a moment. Another highly important intention was approved from the outset: to avoid a flat uniformity of style and achieve an appropriate contrast in English between, e.g., Gospels and Epistles, between the narratives of the Acts and the visions of the Apocalypse. It will readily be granted that in this respect the intention has been fulfilled.

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So, with a gentle warning to those who dislike all modern English versions of Scripture, and who stand by the A.V. of 350 years ago or perhaps the R.V. of 1881; a warning that this is no book for them, let us see how far this newest of versions justifies the claims made for it. Broadly speaking, it certainly does. True, even a not unsympathetic reader will often raise his eyebrows in mild surprise and will get an occasional shock over what the literary panel has approved; but for the most part, opening its pages at random, he will acknowledge that it merits the praise that is given to any smooth translation from an ancient prose classic—it reads as naturally as a book written in our own tongue, although the subject matter belongs so often to the far away and long ago. In extended narrative, such as the latter half of Acts, this excellence is especially marked; but even Paul's letters to the churches engender the illusion that this was the language in which he dictated them and in which their recipients eagerly read them! Nevertheless this virtue has its disadvantages. When Paul puts the weaker sex severely in its place (1 Cor. xi, xiv) we can pass over this in the older versions, as obviously belonging to a long-forgotten period; here it reads as though he were denouncing the matrons and young women of today in terms calculated to infuriate them. Another strange effect of completely modern English is seen in the story of a miracle (Acts xii). Recorded as if it had happened yesterday in an English prison and were vividly reported in today's *Times*, its utterly incredible and legendary character is all the more evident.

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Let us turn to another feature of this volume. Every one knows that in even the oldest Greek texts of the N.T. there is a multitude of variant readings; not every one is so fully aware that there are numerous instances (noted in microscopic print in the margins of the R.V.) where an important alternative rendering of a Greek word or sentence is quite permissible. In the Library (guinea) Edition of this work all such noteworthy variations are either adopted in the translation or clearly printed in readable footnotes, and this adds greatly to the value and interest of the book. The cheaper edition lacks all but a few of them. In this connection Unitarians will be gratified to see that in two crucial passages—Romans ix 5 and the *kenosis* paragraph in Philippians ii 5–8—the translators have relegated to footnotes the customary "orthodox" readings which imply that Paul believed in the absolute godhead of Jesus, and have adopted those which our own N.T. scholars have always maintained to be truer to Paul's thought. Such instances justify the claim that the translation "is not the expression of any denominational or doctrinal learning".

But how much better pleased we should be if in a hundred lesser instances, involving not doctrine but good sense, they had given preference to the footnote reading, as the best of their predecessors have done!—One tiny example out of many: when Jesus pleads with us in matchless words to have done with needless worry and anxiety (Matthew vi, 25–34), he puts the strange question, "Which of you by being anxious can add one cubit unto his stature?" (R.V.) The well-known alternative is "can add one day to his life?" Surely the right choice was obvious: the opening word of Jesus is "Be not anxious for your life". We are well acquainted with people who worry about bodily health and length of days, but not with one who imagines that "anxious thought can add a foot to his height", as these translators prefer to read it. Why were they so timid, in comparison with other recent translators, in numerous instances of this kind?

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Elsewhere there are much more serious grounds for disappointment; two contrasted examples will suffice.—If there is one chapter in the N.T. that in the old versions reads like an exquisite prose poem, it is Paul's great hymn in praise of love (1 Cor. xiii). Here both the translators and the literary panel have missed a golden opportunity. The lyrical beauty of the A.V. has vanished; the translation is accurate but uninspired; the sentences are terse and blunt, and they follow one another without rhythmic effect upon the ear. Paul's rhapsody is printed in three paragraphs of plain prose, whereas elsewhere many other such poetic utterances (e.g., the Beatitudes) are set out in extended verse form, and gain by it.

The second example is completely different.—Of all the parables of Jesus perhaps the most widely treasured is that of the Prodigal Son. For this reason a perfection such as the translators have achieved in the story of the Good Samaritan was called for, but here it has not been attained. At the outset we are told that the younger son "turned the whole of his share into cash"; when famine came "he began to feel the pinch": two graceless colloquialisms. Presently "he would have been glad to fill his belly with the pods that the pigs were eating". Fill his belly? A crude archaism discarded by the R.V. eighty years ago, but now "the current speech of our time" according to the literary panel? And when the overjoyed father kills the fatted calf and orders a feast, and (as we remember) *they began to be merry*, could there be any flatter (and indeed less accurate) substitute than this.—"And the festivities began"?—No: the two punch could surely have given us a nobler prose narrative.

* *Oxford and Cambridge University Presses: 21s. and 6s. 6d.*

One final question. As the book is proclaimed to be " for the modern reader ", would it not have been still more intelligible to him if Paul's epistles had been presented in their historical order, so making clear the development of his thought, and if the Gospel of Mark had been placed first ? Both of these illuminating rearrangements were a feature of *The Twentieth Century New Testament* of sixty years ago.

A LAYMAN'S DIARY

February 22. The trial of Adolf Eichmann, which is to open in Israel in about six weeks' time, is going to be a harrowing business. In a quiet and sober 60-minute documentary tonight, with John Freeman as narrator, ITV gave a factual account of Eichmann's rise to senior rank in the S.S., and of his capture by Israeli agents in Argentina. Care had obviously been taken to avoid prejudging the outcome of the trial; but at the end John Freeman said that we should all hope that the Israeli authorities would take the chance, if the occasion arose, to temper justice with mercy. If they do, it will be a wonderful victory of magnanimity over vengeance.

(For five minutes in the middle of this solemn broadcast we were exhorted to purchase various commodities, including 1001 Carpet Cleaner, Quality Street Coffee-Flavoured Toffee, Nescafé-" tuppence off the two-ounce tin "—and Scott's Porage Oats, humorously introduced by " Mr. Pastry ".)

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February 24. My work today took me to Southend, and at Lunch time I got out for just long enough to walk as far as our small Unitarian church, well signposted from the main road and bravely bearing a simple statement of Unitarian beliefs on its main notice board. (I wonder if some day the G.A. might commission a design for a standard sign " To the Unitarian Church ": our churches often seem hard to find.)

I didn't have time to get as far as the Kursaal. I have wanted to visit it ever since I heard a dynamic Baptist minister tell a large congregation of children in a church in Purley: " If ever you go to Southend, beware of a place called the Kursaal: outside it looks very nice and attractive, but inside it is . . . *Veritable Hell!*" . I suppose he meant that it had one or two of those penny-in-the-slot machines where you try to win a packet of Smarties by coaxing metal balls into little holes.

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Last night the African musical play *King Kong* opened at the Princes Theatre, Shaftesbury Avenue. Tonight the African composer of the music, Todd Matshikiza, was interviewed in the BBC Home Service. He described his happy childhood (he was one of a church organist's eleven children, who used to gether round the piano every Sunday to sing choruses from the oratorios of Handel), and then told us a little about the exciting experience it had been to put together this truly African show and see it win instant success in Johannesburg—before white as well as African playgoers. On the first night there, said a member of the orchestra, the white people "just sat there, wondering what had hit them, and thinking 'Wow!' ". It will be sad if the show is allowed to flop in London, just because it is not another *Brigadoon* or *South Pacific*. Those of us who live in or near London can give it a small helping hand; for a price of a seat in the upper circle of the Princes, it will be a pleasure to pour at least a few drops of oil on the troubled South African waters.

February 25. Every contact with the Russians is worth trying, even if it produces occasional misunderstandings. Yesterday's conference with a Russian cultural delegation at Steyning, Sussex, seems to have been a lively affair, but not an unfriendly one. And it produced from Mr. Georgy Zhukov, chairman of the state committee for cultural relations with foreign countries (the Soviet " British Council ", I presume) the electrifying remark that " the peaceful co-existence of *ideas* is as nonsensical as fried snowballs." It is a good thing, surely, that we should be regularly reminded that the Russians think that way.

And besides, he's right, isn't he ?

February 26 (Sunday). One of the fashionable clichés of today is that scientists and arts men don't know how to communicate with one another. It is said so often that there is a danger that we may come to believe it to be more true than it actually is. Today I came across two pieces of evidence the other way.

First, in the *Observer*, Kingsley Amis makes a plea for a more academic and less utilitarian spirit in all branches of higher education, science and arts alike :

" Science and the arts " he says " are not 'two cultures '

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even though Sir Charles Snow has said they are and nearly everyone has believed him. They are aspects of a single culture and, as Robert Oppenheimer has shown in his lecture on *Tradition and Discovery*, the sickness of our time is not that we have two cultures that are growing apart from each other, but that the one culture we have is disintegrating—to the detriment of humanities and sciences alike."

Not very cheerful, but at least we're all in it together.

Secondly, the bridges which do exist between science and the humanities were emphasised tonight at a moving little service conducted by members of the London University Unitarian Society at our Golders Green church. Instead of a single sermon we had two short addresses, one from Michael Cassidy, who is an arts graduate, and the other from the Society's Secretary, David Owen, a scientist. The readings were from Wordsworth and Thoreau, and the theme of both talks—the need for tranquillity and depth of thought—was the same. Without inside knowledge, one could not have told the arts man from the scientist ; and that's the way it should be.

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Even scientists, incidentally, are not all that skilled at talking to each other. When the Harwell project Zeeta, which was hailed as a great step forwards on the road to . . . (what *was* it on the road to, now ?) was later found to be not quite so revolutionary after all, the *New Scientist* suggested that flaws in its working might have been avoided if the admittedly brilliant physicists concerned had been mixing and chatting more freely with other physicists working in other branches of physics, instead of concentrating minutely on their own restricted field.

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David was about four, I think, when the first news and pictures of Zeeta were released. I found him gazing intently at a big photograph of it in an illustrated paper—coils and wires and cables running in all directions. "Hullo, what's that ?" I asked. "Can't you *see ?*" he said scornfully. "It's a string factory."

SCHWEITZER AT EIGHTY-SIX

By Magnus Ratter

BOOKS on Schweitzer multiply with, as yet, no serious criticism; nothing that disturbs the serenity of a life which has had a central peace within the vortex of ceaseless activity. His great age now adds to his already great stature, for reports, as recent as three months ago, show him in full possession of his faculties, in full control of a large hospital, a firm hand-writing, commanding the respect of numerous visitors, some of them trying to play bopeep with the great, most of them people of serious quest.

Only this year he has discussed publication of his manuscripts; he makes journeys to Europe as need requires, continues an active outdoor life, works in the hospital, meets old patients, meets new patients whose grandparents were his first visitors; all of this, with much more, at eighty-six commands respect. His personal friends, those with whom he talked the midnight hours when young, have died; the old are lonely.

But with Schweitzer there is rich compensation in that the staff at Lambarene are devoted to their leader; many have been there a long period. Nearly all of them are people who have a world option of choice yet they continue service at Lambarene for the joy of it. Several books, mostly personal reports, tell how happy is the atmosphere of the hospital. They are busy at a good, a useful, a necessary job: there is not much free time but the free time is a happy time.

Though this camaraderie of the medicine bottle is true of much hospital service, no doubt it is with a sense of historic significance that Schweitzer's workers work with him. The most recent book by Cousins brings out strongly this sense of happiness of the young medicos as they gather for their evening meal.

Three stories may illustrate how remarkably this Schweitzer mind is an all-over mind; there is nothing new to add to what has been known for thirty years touching the essential story, the central core of his teaching; Schweitzer entered history full-fledged; his life work confirmed his theories, his devotion sealed his doctrines, but no writing, or any word, has changed, moderated, or annotated his existing text.

This we would expect.

On Bach, Schweitzer and his critics are probably now where they were long ago; possibly also so on ethics. But, in Jesus scholarship, matters have changed drastically: an exciting book can be written starting from last chapter of The Quest then moving into Graves, Schofield, with other novelists. Curiously so, Schweitzer anticipated all this in the famous close to chapter twenty—and went to Africa: so wise a choice.

When a papermill supplants his hospital he will either be forgotten or remembered for a thousand years.

What of the stories ? A dentist, astounded at the width of his knowledge, comments that Schweitzer never appears to talk generalities: if you mention coffee he asks which of the three botanical varieties; he can then say where they originated, and within which altitudes they grow.

A doctor visiting him for a time was surprised that when facetious talk referred a bet to Schweitzer for award, subject Champagne, the old doctor at once plunged into a detailed analysis of this exhilarating theme; this writer further stresses how finely Schweitzer keeps table talk from getting too long-faced.

A chemist who visits regularly with drugs told me in Johannesburg that though drugs are his subject he was always surprised that Schweitzer appeared to be fully aware of recent literature, recent usage in this specialised field.

"The Way of Prayer"

Readers of the booklet, lately re-issued, may be interested to know that the initials "W.W." represent the chief planner and editor of the manual, the late Rev. William Whitaker, who died in 1943. He wrote also the book "Steps to the Religious Life"; and for some years he regularly contributed to the *Inquirer* a column on devotional topics, using the pen-name "Viator".

1961

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THE GENERAL ASSEMBLY ANNUAL MEETINGS

THEY are to be held in Manchester on Tuesday, April 11th next, and will continue to the following Friday. This year sees a different beginning. For many years now the Sunday School Association has held its annual meeting at 2 p.m. on the first day. This year the Social Service Department holds its meeting at this time. The S.S.A. follows at 4.45. Both these meetings, the reception, and the evening service will be held at Monton Chapel. The service will be conducted by Rev. G. Buckley, one of our ministers in Northern Ireland. The anniversary preacher is Dr. P. N. Tindall, minister at Toxteth Chapel, Liverpool, and one time tutor at Manchester College, Oxford.

At the business meeting on Wednesday morning Rev. Harry Smith will be installed in the chair. One of the best known of our ministers, Harry Smith, has served on the G.A. Council, is a past President of both the Sunday School Association and the Ministerial Fellowship, and has been Minister at Gee Cross since 1950. In the evening of that day ministers and delegates will be welcomed at a reception to be given by the Lord Mayor.

The auxiliary meetings always occasion considerable interest in G.A. week and this year's programme is not likely to be an exception in this regard. Ministers will have an opportunity of hearing Magnus Ratter speak on "Eleven Years in South Africa". N.U.F. members are invited to hear Herbert Dove, prominent layman of Divine Unity, Newcastle, speak on "Religion in Transition". At the Historical Society meeting, Mr. J. H. Hodson, Keeper of MSS., Nottingham University, is to give an address dealing with some interesting aspects of Presbyterian History.

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Grammar schools are very much a matter of educational controversy these days. Appropriately, members of the Women's League will hear an address on "The Grammar Schools' Education for Life" by Miss Higginson, M.A. Our young people have their place in the programme, too, and are to deal with a subject no less topical and urgent. In the chair will be the Rev. B. Findlow, of Edinburgh, to introduce the speaker, Mr. A. Curren, a well-known Y.P.L. member whose subject is "Something to tell the world—and how". Lay Preachers will hear Mrs. M. E. Gregory, of Leicester, deal with "The Obligations and Expectations of a Lay Preacher".

To return to main sessions of the Assembly. The Thursday night Public meeting is on the theme of "The Unitarian Church meets the challenge of today". The platform panel will include Rev. C. H. Bartlett, K. Newbold, Dr. June Bell and Mr. Grundy.

International matters are again the concern of the Friday morning session. There will be two speakers, the Rev. Magnus Ratter and Dr. P. Dalbert, from Switzerland.

"Alienation and Fellowship" is the title for the 1961 Essex Hall Lecture, and it will be delivered by a distinguished Cambridge scholar, Dr. Russell Davis. He is Reader in Medical Psychology there.

Altogether, it will be seen from these few items that those attending 1961 meetings are going to have an interesting and stimulating time. To house all these meetings in one place was beyond the possibilities of the Programme Committee. Monton, Brookfield, Cross Street, Lesser Free Trade Hall are places chosen. The printed programme, soon to be received by all ministers and delegates, will give details of time and place of each session and meeting clearly. The need is that the details are carefully noted so that the arrangements made for the well-being of everyone attending can proceed smoothly. A.P.

Correction!

We are asked to explain that there is a mistake in the voting papers just sent to all ministers and congregations for the General Assembly Council election. This mistake is in the spelling of Miss Catherine Herford's name—it is given as Hereford instead of Miss C. T. Herford.

BOOKS AND PERSONS

By John Rowland

MISS DAPHNE DU MAURIER, well known as a novelist in these days, is also a biographer of talent, and in her new book, picturesquely entitled *The Infernal World of Branwell Bronte* (Gollancz; 21s.), she has investigated the most neglected member of a famous family.

Branwell Bronte was to all appearances a ne'er-do-well. He tried to make himself into a successful painter (indeed some of his pictures which have survived show him to be a painter of real power)—yet he failed to make any impact; he tried to make himself into a poet and a novelist—but he failed again. He even failed when he took a post as stationmaster at a little Yorkshire railway station. He died young, but he did not die of the tuberculosis which killed his gifted sisters; he died, it would seem, of sheer neglect of himself, and of excesses with drink and drugs.

His father, the Rev. Patrick Bronte, was the type of preacher whom one does not often come across in these days—the tub-thumping, hell-fire kind of preacher. For example, there was, one day, a kind of minor earthquake in the Yorkshire moors. On the following Sunday Mr. Bronte preached at Haworth a sermon on the subject of earthquakes. He began by detailing their natural origins; then he went on: "God produces earthquakes as awful monitors to turn sinners from their ways, and as solemn forerunners of that last and gravest day, when the earth shall be burnt up and the heavens shall pass away with a great noise, and the universal frame of nature shall tremble and break and dissolve".

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Hell-fire, the punishment of sinners by dreadful, almost unimaginable punishments—these were the basis of his preaching. On a quiet, sensitive little boy, sitting, week by week, in the pew, these things came home with a dreadful impact. When he was quite small his mind tended to rebel against such things—and yet his father would think that rebellion was mortal sin. One cannot help wondering if this was one of the reasons for his repeated failures. Yet he did not, really accept all his father's teachings. In an old manuscript, written when he was quite young, there is a prayer which almost seems to suggest that he did rebel, that he was one of the "Unitarians without knowing it" about which we hear from time to time. Here is part of that prayer, written over a century ago:—

> "O Thou Great Divinity, Thou only God whom my mind could ever stoop to worship, Whom I have long worshipped, and Whom I will forever adore . . . If men could see Thee—*Vitality*—and leave their vain superstitaons, their Eternals, their Redeemers, their Saints and Angels, they would turn and cleave to Thee, the only living and true God."

It is a fierce faith, a faith of a man who is trying hard to work out his own way to salvation. It is the faith of one who worships vitality, the principle of life, the faith (one might almost say) of a Bernard Shaw, whose "life-force" was the force behind all evolution.

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He was, in other words, a man who found his father's dogmatic orthodoxy impossible to accept. And yet there was, as far as he could see, no real alternative. The nonconformists whom he knew (the Baptists of Haworth, for example) he found as unconvincing as the orthodox Anglicans. Miss du Maurier points out, too, that we tend to think of the Brontes as typical of the grimness of the north country. But they were not Yorkshire people at all. Patrick Bronte, the father, was Irish; the mother was Cornish. They came on one side of stock which had been Roman Catholic, and on the other side of stock which had been Methodist. There was thus a theological contradiction in the background, which it was difficult to overcome.

Was Branwell Bronte, then, a man seeking freedom from an oppressively emotional religion? Was he a man who might,

given even ordinary good fortune, have become as well known as his sisters ?

The real tragedy of Branwell Bronte was, in fact, that he was mentally tied to beliefs which he really rejected. Emotion and reason were in conflict; and when emotion and reason are in conflict, true happiness cannot be found. If he had been able to find a spiritual home in a church of freedom and rational thought, he might have been a better man, a more successful, a happier man. A Unitarian without knowing it ? That seems to me to be at any rate one solution of the problem set out in Miss du Maurier's quite fascinating volume.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Up to date

Sir: The last words of the Rev. T. Wardle's "Australian Commentary" leave the impression that the writer is not quite up to date in his knowledge of developments in Britain. He writes, "The plan is for a voluntary body of people ready to accept working assignments in tension areas, something like the "Friends International, but open to anybody".

"International Voluntary Service (British Branch of Service Civil International)" has very graciously accepted a very small contribution from me for the last three or four years, a sure sign that it is "open to anybody".

During the past week I have received an invitation (assuming I am young and fit enough) to assist in projects in many places, including Leeds and Iceland. Whether I have made a correct inference from Mr. Wardle's article or not, the opportunity is here to invite more interest in the I.V.S. Anyone moved to take such interest can obtain information from International Voluntary Service, 72 Oakley Square, London, N.W.1.

Leeds. Yours, John Hinkins.

A Challenge

Sir: For centuries religion has thrived on ill-health—mental, physical and moral—and one of the distinctive features of Unitarianism has been its contention that religion had a more positive side. It emphasised the possibilities of man rather than his inherent sinfulness, and this emphasis has been our source of its strength. Yet I feel we are losing a great deal by ignoring the reverse of this picture. Much modern literature and drama is concerned with a feeling of guilt—a feeling which could perhaps in the past be escaped by the orthodox doctrine of redemption. Today so many men are outside the churches that this feeling at times becomes an intolerable burden to thinking minds and this offers a great challenge to modern Unitarianism. We no longer say we are miserable sinners or that the burden of our sins is intolerable but though we have evaded this confession we have also escaped the blessedness of absolution and forgiveness. Without wishing to revive orthodox theories I feel that to answer the needs of many thinking people in the modern age some doctrine of forgiveness must be stressed.

Croydon. Leonie M. Hosegood.

Increase in Church Membership and a New Manse at Cambridge

There was such a large attendance at the annual general meeting of the Cambridge Memorial Church on Saturday, 4th March, that the meeting had to be held in the larger Carpenter Hall rather than the Common Room as planned. The Vice-Chairman, Mr. Vaughan Lewis, announced that a private appeal would be launched among members and friends for a memorial to the late Prof. F. J. M. Stratton, of Caius College. Prof. Stratton, who was known as "Chubby" by most of his friends, had a unique record of service to the church as one of its founder members and as its Chairman for 50 years. The appeal will be for funds to provide a new manse for the minister to be called "Stratton House".

The Secretary reported a year of activity and a steady increase in church membership, with good attendances at morning service becoming consistent. The tradition that evening services were not to well attended, was, he said, "a tradition which might well be broken". The Treasurer stated that increased expenditure was balanced by increased income, particularly from subscriptions. The donation of £50 to the G.A. funds made last year as an alternative method of subscription to the Simplex Envelope Scheme which has not been adopted by this church, will be repeated again this year.

The meeting was kept busy by a number of resolutions concerning amendments to the church's constitution, and discussion of certain aspects of the form of the services. As usual, but none the less sincere for this, thanks and tributes were paid to many of the workers in the congregation, among them to the ladies who have raised money to provide a fine new carpet which will shortly be laid in the church, but in particular to the minister, Rev. H. Stewart Carter and his wife. The congregation were very pleased to hear of some of the plans regarding his forthcoming visit to America to deliver the Minns Lectures.

In the elections, Mr. Vaughan Lewis was elected to the newly created post of President, whilst Dr. E. A. Wrigley was elected Chairman and Mr. Ben Johnson Vice-Chairman. Mr. J. E. Jackson and Mr. V. C. Radmore were re-elected to the offices of Treasurer and Secretary respectively. M.F.

VINOBA BHAVE

By Hilda Whelan

VINOBA BHAVE was one of Gandhi's closest disciples. While many others have departed from the way of life advocated by Gandhi he is continuing in it to a large extent.

In doing this he seems to be meeting the needs of the people of India who since the Mahatma's death have been lonely for a symbol of what they call their "higher aspirations".

They are proud of their freedom and the immense nation-building activities that are taking place, but their inherent mysticism cries out for spiritual leadership. This gentle prophet with a knowledge of ten languages and all the great religions there are, appears able to give it.

For years he has walked the whole length of India receiving no material payment for his services. Like Gandhi he lives simply, finding sufficient nourishment in five bowls of curds a day and wearing the merest covering of handspun cloth.

In adopting simplicity of living and accepting the dignity of manual labour he is convinced man can find happiness freed from that attachment to possessions which so often lead to compromise with his interpretation of Truth.

★

Rising at four in the morning and leaning on the shoulders of two Indian maidens he starts his day's march to the next village where he addresses the assembled crowd advising on how best to live together as a community now that the system of caste no longer stands in the way. Great emphasis is put on mutual help and the settling of disputes by non-violent means and each talk culminates in a moving appeal for big land owners to give up at least one-sixth of their property.

Many village committees impressed by his views hand over the whole village to be reorganised on the lines advocated. By March this year forty million acres of land and nearly 5,000 villages had been handed over to the Movement.

His urge for communal living and the redistribution of land open him to the charge of Communism, but he is seeking a change of heart and voluntary decisions. He believes that majority rule over minority is but a stage to the Quakers' unanimity of decision. In the villages given over to his ideas all council conclusions have to be unanimous.

While some accuse him of being Communistic in outlook others condemn him for maintaining the economic status quo declaring that drastic changes are needed.

★

It is suggested that he is a political tool of the Congress Party perhaps because its President is one of the many important people who have sat at the feet of the acharya and offered as much land as the Holy Man cares to take. But well-known people from many nations consult Vinoba Bhave on their problems and go away strengthened.

The work is likely to spread rapidly for he is teaching his followers the different Indian languages so that in due course it should be possible for each to become a leader.

From India have arisen Buddha, Ramakrishna, Gandhi. Who knows what this very imperfect yet spiritual-minded nation might produce next ?

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 19, 1961

ABERDEEN, Unitarian Church, Shiess Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. Cuban Davies
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ALTRINCHAM, Dunham Road Chapel, 11, Rev. P. B. Gosvray and 6.30, Supply
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. Sidney Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BERRIS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. Peter Short
BILLINGSBURY, Free Church, High Street, 11, Rev. Dr. A. D. Belden
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (March 26), Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Rev. Joyce Hazlehurst
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lord
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Rev. R. G. Kimball, 6.30, Rev. E. Sherville Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Rev. Kenneth Wright
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. Westhouse
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIDPORT, Unitarian Chapel, 11, Vacancy
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bertles
BRISTOL, Oakfield Road, 11, Rev. A. H. Bertles, 6.30, Mr. R. L. Nicholson
BURY, Bank Street, 11, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. T. J. Jones
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Rev. A. Peacock
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quinn
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. Shaw, 6.30, Mr. D. Dunn
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. Vallance
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twiss
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
CREWE, Free Christian Church, Heath Street, 6.30, Supply
CROWBOROUGH, Unitarian Church, Hastings Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Friends Road, 11, Miss E. M. Butcher
DENTON, Wilton Street Chapel, 11, Mrs. N. Sellers, 6.30, Mr. Squire Rix
DERBY, Prime Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. John Kelly
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Fishlow
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whitehead
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. Kirkham
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Supply
DUNDEE, Unitarian Church, 93, Constitution Road, 11, Mr. J. Seaton
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. Bruce Findlow, 7, Mr. J. McClelland
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluehe
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. John D. MacLean
GLOSSOP, Hillgate Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
GLOUCESTER, Barton Street, 3, Rev. Jessie M. Quinn
GODALMING, Meadrow Chapel (Farncombe), 6.30, Rev. G. Mabel Beard
GUILDFORD, Ward Street Church, 11, Mr. C. H. Mitchell
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
HALIFAX, Northgate End, 6.30, Rev. Frank Walker
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Denbigh Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
HORSHAM, Worthing Road, 11, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. Frank Walker
HULL, Unitarian Church, Park Street, 6.30, Rev. Ernest Penn (also 11, every 1st and 3rd Sunday)
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. Nuttall
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11, Rev. Albert Smith, 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. Downing
LEWES, Westgate Chapel, 11, Rev. Basil Viney
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kimball
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. Tindall
LIVERPOOL, Renshaw Free Church, 11, Rev. C. A. Piggin
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murren
LIVERPOOL, Gateacre Chapel, 11, and 6.30, Rev. S. R. Butler
LIVERPOOL, Hamilton Road, Egerton, 3, Sunday School, 6.30, Mr. J. McCormick
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. Basil Short
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackheath Mission and Stamford Street Chapel, 6.30, Mr. J. Nicholson
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
LONDON, Forest Gate, Upton Lane, 11, Rev. T. E. Dalton
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. Maurice C. Rather
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. Grimmond
LONDON, Hampstead, Rosslyn Hill, 11 and 7.30, Rev. Donald P. Maw
LONDON, Highgate Hill, Unitarian Church, 11, Miss L. M. Horsford
LONDON, Hyde Park Road, 11, Rev. Robert Taylor, 6.30, Rev. T. E. Dalton
LONDON, Islington, Upper Street, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Jessop Goodwin
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. Dudley Richards
LONDON, Richmond Free Church, Gaspard Road, 11, Rev. Walter M. Long
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Dr. Jessop Goodwin
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. R. H. Boaler
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Pinches
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. Dr. A. D. Belden
LYTHAM ST. ANNES (Ansdell) Channing Road, 11, Rev. R. W. Deakin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
MAIDSTONE, Unitarian Church, Marden Buildings, 6.30, Mrs. Muriel Helton
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Rev. F. Kenworthy
MANCHESTER, Cross Street Chapel, 10.45, Rev. C. H. Bartlett, 6.30, Mr. Keith Hill
MANCHESTER, Pendlebury, Dob Lane Chapel, 10.45 and 6.30, Rev. Donald Miles
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Burden
MANCHESTER, Monton Church, Eccles, 10.45, Mr. Keith Cranky, 6.30, Rev. W. Hill Warring
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student
MANCHESTER, Rumbow Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (March 26), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MIDDLEWOOD, Free Christian Church, 6.30, Rev. Lawrence Hallworth
MIDDLETON, Old Road Chapel, 3.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Stoker
NEWCHURCH (Rossendale), Bethlehem Unitarian Church 10.30 and 6, Rev. John Mather
NORTHAMPTON, Kettering Road Church, 11, Supply
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Student
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. Short
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, Rev. G. W. Pitts, 6, Mr. G. E. Hilbert
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. Dubbels
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John R. Stubbs
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. Hall
RINGWOOD, Hants, The Meeting House, 11, Rev. Francis Terry
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 Rev. F. W. Barr
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. Eric Phillips
SALE, Addisson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD, Attercliffe, 6.30, Mr. C. J. Rosling
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. Baker Morris
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Mrs. Davies, 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11, Rev. A. H. Lewis
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. S. P. Westhouse
SOUTHEND-ON-SEA, Darnley Road, 6.30, Miss L. M. Horsood
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. E. Alun Williams
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. Kimball
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30 Rev. A. D. Williams (also 11, Second Sunday in the month)
STOCKSBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Shipton
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. L. Baker Short
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Student
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
THORNBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. Kerrei
TORNGREEN, Unitarian Church, 10.45, Mr. H. Varley, 6, Rev. P. Baker Morris
TORQUAY, Unity Church off The Terrace, 11, Rev. Charles Easton
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. Spencer
WALLASEY, Memorial Church, Manor Road, 11, Mr. L. Evans, 6.30, Rev. E. H. Shaw
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30 Sunday School
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WARWICK, Unitarian Chapel, High Street, 6, Rev. H. Maguire
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. Parkinson
WILMSLOW, Dean Row, 10.45, Mr. F. Knowles, Styal, 6.40, Rev. Albert Smith
YORK, St. Saviourgate Chapel, 6.30, Mr. J. Walker

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AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gunton
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Fitzsimmons, 132, Duke Street, Scarborough, West Australia.
STANFORD COMMUNITY CHURCH, Austin Road, Stanford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. T. M. Wardle
SYDNEY, New South Wales, Unitarian Church, 15, Francis Street (off College St.) 7.15, Rev. D. W. Esterman, Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. T. M. Wardle. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Lawrence Meath
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. James H. Morgan
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 9.30 and 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wiley
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Applications should be forwarded before May 31, 1961. Copies of the prospectus and further information may be obtained from the Secretary, Dr. Williams's Trust, 14 Gordon Square, London, W.C.1.

The National Union of Unitarian and Free Christian Lay Preachers

The Annual General Meeting of the National Union will take place in the Junior Common Room of Manchester College, Oxford, on Saturday, the 1st April, 1961, at 2.30 p.m., when the amended Constitution will be presented for consideration and, if approved, adoption.

PHILIP J. SPENCER (*Secretary*)

Quote from a Calendar

"This year is the 72nd in the life of our Church at Mansford Street (London), and at this time one might reflect upon its recent history. We enter the sixth year without the services of a minister; for some time it was not possible to obtain the services of a regular organist; we have a part-time caretaker who lives away from the district. These are only the obvious shortcomings of our organisation—difficulties we meet from day-to-day and overcome largely as a result of the strong sense of loyalty which compels a small number of members to attend to the detailed running of the church. Let us join in worship on this day to give thanks for the inspiration of the past and to seek strength and encouragement for the future."

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Miscellaneous

This advertisement appeared last week. Inadvertently the words " in Cambridge " were omitted.

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THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.
Subscription Rates: £1 6s. 0d. per annum (post free).
Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS 7554 Editorial: EUS 2912

Holidays Abroad

FEW VACANCIES, UNITARIAN PARTIES.—Norway (June 17th-July 1st); Davos; Brunnen; Riva, Italy (August 6th-21st). Easter weekend, Scarborough. Lone travellers welcome. Write immediately: Rev. Parkinson, 10A Westbourne Grove, Scarborough.

Holiday Accommodation

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William Charles Hamilton Lloyd

Better known as William (or, more familiarly still, Willie) Lloyd the denomination, and many other good causes, will feel the loss of the above by his passing on February 11.

It is just on two years, at the General Assembly in Leeds, since he had a collapse in the Public Meeting. That was really the beginning of a definite decline in his powers, and the suspension of his beloved activity as a Lay Preacher in our churches.

Willie Lloyd had a passion for preaching from early years; and had circumstances allowed, he would certainly have been a Minister. He was brought up a Congregationalist in London, and was an ardent admirer of many well-known Congregational preachers, notably, Dr. Orchard and Dr. R. J. Campbell, and when the " New Theology " was promoted by the latter, Willie Lloyd was an ardent supporter. He was one of those (in Doncaster, whither the family had moved) who came out of the Congregational Church, with the Rev. Percy Jones, on this very issue; and when the seceders joined with the small Unitarian Church there, to form the present Free Christian Church, he rejoiced. For many years he travelled far and wide in this country to proclaim the Liberal Faith, of which he was an eloquent exponent.

His other great passion was Peace. Having had experience of war at first-hand in the First World War, he was untiring in his efforts to disillusion people about the efficacy of war. He became a staunch Pacifist, and laboured by pen and word-of-mouth, indoors and out-of-doors to promote the way of Reconciliation.

Many were the friends he made; and they rallied to his aid and to that of his most devoted wife, in the last two years. The last rites were administered by the Rev. T. J. Jones (Cardiff), assisted by the Rev. A. L. Finbow (Doncaster). T.J.J.

Printed by SOUTH ESSEX RECORDERS, Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co., Ltd., at the Temporary Office, 14, Gordon Square, W.C.1.—Manchester (Wholesale): JOHN HEYWOOD, Deansgate, Saturday, Mar 18, 1961